

them Christian Truth, allow them to develop their own civilization in their own way. Thus, we never disparage in any way any lawful custom. In such a manner, the mission really enters into the life of the tribe.

The hope of the future is the children. There are thirteen mission stations in the Vicariate, and a seminary is being built and will be opened next January. A training school for teachers also has been provided.

Dr. Gogarty was born in Cavan County, in 1884, but his family has lived in Tipperary County for the last quarter of a century.

DUBLIN'S LORD MAYOR PROTESTS

By J. H. Cox
Dublin Correspondent, N. C. W. C.

Dublin, May 29.—Dublin Municipal Corporation has been suppressed by order of the authorities. This drastic proceeding has created a sensation in the city and all over Ireland.

Dublin Corporation was the most ancient civic institution in Ireland. The earliest of the civic muniments date from the first Anglo-Norman settlement in the county. In 1172 the British King, Henry II., granted the city its first charter.

From the "Reformation" till the middle of the nineteenth century the government of the city was in the hands of Protestants. The franchise was so restricted that Catholics, although a majority of the population, had had very little voting power.

In 1840 the Constitution of the Municipal Council was by Act of Parliament completely remodelled. Catholics at last obtained their due share of representation and Daniel O'Connell, the leader who had won Irish Catholic Emancipation, was in 1841 elected Lord Mayor by the new Council.

Ever since the Corporation has been the exponent of National views and the upholder of national rights. In 1900 the boundaries of the city were considerably enlarged. Municipal activities and enterprises extended very rapidly. In fact at the date of its dissolution Dublin Corporation was the largest business establishment in Ireland.

Its undertakings included waterworks, electricity works which supplied both public and private lighting all over the city, markets of various kinds, property in the shape of leaseholds and houses erected for the accommodation of the working classes. It was entrusted with all the functions of local government as regards the Irish capital.

The Free State order dissolving Dublin Corporation is based on the ground that the Municipal Council had failed "to secure efficient and economical management of the business of the city. Three paid commissioners have been appointed to exercise the powers and discharge the duties of the dissolved Corporation. The Corporation had consisted of eighty members, one of whom occupied the office of Lord Mayor. That office is one of great antiquity and civic dignity. Alderman Laurence O'Neill, distinguished Catholic citizen, was Lord Mayor at the date of the dissolution, and the question arises as to whether his office is legitimately abolished. The Lord Mayor himself says:

"It is a question as to whether the law or the will of the people will prevail. As it was the people who elected me I remain Lord Mayor even if I am as a king without a kingdom, and to the people alone will I resign my trust."

The Lord Mayor cannot see anything in the conduct of the Corporation to warrant the appointment of State Commissioners to take its place. Even if there was something justifying that step he thinks the citizens should have been permitted to decide at an election whether or not they wished the Corporation abolished.

HUMAN EAR PROVES CREATOR

Dublin, May 29.—Surgeon McArdle, the distinguished Catholic doctor of words and wide reputation, in an address to students of St. Mary's College on the wonders of the human anatomy, expressed the view that the human ear was proof that man was the result of creative design. He said:

"In the early sixties of the last century, Bridgewater, a great British theist, left \$60,000 to found six prizes for the best essays in proof of the existence of a Creator. Six notable books were written and one of them by Rouveau, a French savant, impressed me so much that ever since I have been thankful for its inspiration. He selected the human ear as an evidence of a formation that could not be accidental or of human construction. In all the efforts of science we have no evidence that anyone, however great, has created any living thing, either by analysis or synthesis, because the creation of anything, animal or plant, means its formation from nothing. Man has constructed many wonderful things, but always from some pre-existing material; never has he breathed life into the products of his energy."

Surgeon McArdle went on to describe the formation and function of the ear, one of the greatest wonders of creation: "This apparently simple structure is the most efficient broadcasting set in existence.

In that little shell-like structure there are millions of small filaments each one attuned for the reception of each variety of sound. The last word in science, the development of Marconiism, are so far behind the actual working of the broadcasting and receiving sets in the head of every human being that there can be no doubt in the minds of thinking and non-egotistic persons of an all-powerful entity capable of producing so complete and so complex an apparatus in so small a compass and so wonderfully protected. The workmanship is not earthly. It is Godly."

THE LINZ CATHEDRAL EIGHTH LARGEST CATHEDRAL OF WORLD DEDICATED

By Dr. Frederick Funder
Vienna Correspondent, N. C. W. C.

Vienna, May 10.—For the first time in many years, Europe saw, in the last days of April, the imposing ceremonies marking the completion of one of the great cathedrals of the world. The structure was the huge Cathedral of the Immaculate Conception at Linz, capital of Upper Austria, the eighth largest religious edifice in the world. For three days, April 20 to May 1, rites were conducted whose magnificence and dignity attracted all Europe's attention and drew to Linz an international concourse of church dignitaries, royalty and distinguished laymen which lent a world aspect to the dedication.

Cardinal Dr. Fruehwirth came to Linz as Papal Legate for the ceremonies, and Cardinals Piffi and Faulhaber and seventy-one bishops and abbots of Austria, Germany, Czechoslovakia, Jugoslavia, Poland, Switzerland and Luxemburg assisted. The dedication developed into a magnificent manifestation of the Catholic idea, a manifestation worthy of the lofty work which, in these times of materialism when many are turning aside from the spiritual to the worldly, has become a mighty, artistic monument of faith, vying with the most imposing examples of ecclesiastical architecture.

SINGULARLY BEAUTIFUL STRUCTURE

The new minster is singularly beautiful. It is built of light sandstone, and its slender Gothic lines rise aloft with almost supernatural ease, flooded with vari-colored lights from the splendid colored-glass windows fashioned by the famous glass makers of the Tyrol. The aged Bishop Keppeler spoke truly when he said it was fortunate the saintly Bishop Rudiger of Linz, pondering on the great Cathedral project seventy years ago, decided upon the Gothic style, unchangeable in its purity and rhythm. Any other style might have failed because of the rapid change in architectural tastes and the long time necessary for the building of such an edifice.

Vast crowds poured into the town for the religious ceremonies, the like of which have not been seen for decades in Europe. Heavy rains failed to mar the rites in the least, and at the climax of the exercises there was the inspiring spectacle of the great procession marching through the streets, undismayed by the fact that as it started, the rain reached its utmost violence.

An international aspect was given to the ceremonies as an indication of the universality of the Catholic Church. On the three consecutive days, the three solemn services were held in different rites and languages. An Armenian High Mass was celebrated in the Armenian rite and language by the general abbot of the Mechitarists, Archbishop Gregory von Govric. There followed High Mass in the Greek rite and the old Slavic language, jointly celebrated, as this rite permits, by the Bishops of Przemyśl in Poland and Kreutz in Croatia. Finally, there was the Roman Catholic High Mass, celebrated by Cardinal Fruehwirth.

ROYALTY ATTENDS CEREMONIES

Royalty and heads of States were represented. Dr. Hainisch, the Federal President of Austria, was present, and Chancellor Dr. Seipel represented the Austrian government. Also attending were Ferdinand, former king of Bulgaria; the Archduchess Maria Valeria daughter of the late Emperor Francis Joseph of Austria; the former Duke of Brunswick; numerous Catholic deputies, leaders in the arts and sciences, writers and poets. Among the Church dignitaries were the Apostolic Nuncio of Vienna, Archbishop Sibilis; Bishop Schreiber of Saxony, the Bishop-Prince Jeglic of Ljubljana, Archbishop Dr. Kordac of Prague, the Bishop of Chur, Switzerland; Dr. George Schmid von Grunneck, Bishop Peter Nommesch of Luxemburg, the Bishop of Passau Ow, Bishop Schinzel of Olmutz and the Grand Master of the Teutonic Order, Bishop Norbert Klein of Brunn.

Armenian singers, a choir of Ukrainian students and the splendid choir of the Linz Cathedral competed in the musical setting of the ceremonies. For the Roman Catholic High Mass, the Cathedral choir chose the works of the most famous composers of Upper Austria, notably Bruckner.

After the third Mass, the banner of the Union of Catholic Peasants of Upper Austria, composed of 60,000 farmers, was consecrated. Dr. Gfollner, Bishop of the province, was to have performed the consecration, but the representative of the Holy Father, Cardinal Fruehwirth,

insisted on consecrating the banner as a special honor to the people of Upper Austria, through whose sacrifices the great new cathedral was built.

Cardinal Fruehwirth spoke feelingly to the 10,000 members of the Union who had assembled for two great meetings in connection with the dedication.

The great Bishop Rudiger, originator of this Cathedral, died in sanctity," he said. "May you appeal to him for signs and wonders so that, on some future day, he may become the Bishop-Saint of this Cathedral which he founded in honor of the Blessed Virgin."

GREAT PROCESSION IN RAIN

The Cardinal also thanked the Federal President and the Austrian Government for the "extraordinary honors" conferred on him, including the assignment to his person of a gentleman of honor and the conferring of military and civil spectacles and receptions. These honors, he pointed out, were "shown to the representative of the Pope not on some neutral occasion, but at a great demonstration of Catholic faith." These manifestations of Austria's Catholic fidelity will certainly be sources of consolation and joy to the Holy Father," he concluded.

The three-day festival reached its height in the great colorful procession which brought it to an end. In this cortege there marched numerous organizations of youths with their standards—Boy Scouts, Catholic football clubs, hundreds of university students with their brightly-colored caps, the various guilds with their ancient standards and labor unions. There followed many thousands of women and young girls garbed in their brilliant, hued native costume, with the helmet-like headgear called "Goldhauben" or golden bonnet, which in accordance with an old custom is transmitted from generation to generation in the Upper Austrian families and which today is worn on solemn occasions by the great-granddaughters of generations long since passed away.

Following these came the Tyrolese with their famous huge crucifix, carrying old-fashioned muskets, halberds and hurbats, the historic weapons of their fight for liberty. Then came groups of horsemen on fine mounts, the associations of Catholic Journeymen with a forest of banners and standards, the clergy, then mere horsemen, athletes and merry young folk. There were more than thirty bands.

WINS PRAISE OF HOSTILE PAPER

This procession wound its way along the streets and over the hills surrounding Linz, like a great river, flanked all the way on either side by rows of onlookers. Laughter and shouts of joy punctuated the march, despite the downpour of rain which drenched the entire procession. So imposing was the celebration that a Vienna paper accustomed to indulge in daily malicious attacks on Catholics could not but say that "these festivities caused the onlooker to wonder at the excellence of the whole affair, which could not have been conducted in a more impressive and dignified manner."

THE CHURCH AND SOCIALISM

But if the outward impression was great, there was a still greater thing concerning the ceremony—the countless heavy sacrifices and personal privations offered by hundreds of thousands in this impoverished country that this mighty festival honoring the Queen of Heaven might be held. This nation is engaged in a struggle with great and powerful adversaries of its Faith. Socialism, stronger in Austria than in other countries, is concentrating in its camp all the hatred borne by the enemies of the Church, and on the very day when this great manifestation of piety took place, the Socialists had arranged big meetings in all the provincial capitals of Austria.

More and more it becomes apparent that only two great powers are struggling for the future intellectual possession of the world: Christianity, which has its root in the Catholic Church, and Socialism, nowadays the personification of the new heathen materialism. The splendid dedication ceremonies of the Linz Cathedral would seem to be a renewed promise that the Catholic Church cannot be vanquished in this struggle.

INDUSTRIAL PROBLEMS CONFERENCE

Pittsburg, Pa., June 6.—At a meeting of the executive committee of the Catholic Conference on Industrial Problems held here, it was indicated that next year's conference probably will be held in the Middle West. General plans for the next conference were gone over.

At the recent conference, two vice-presidents were added, in the persons of E. F. Du Brul, general manager of the Machine Tool Builders' Association, of Cincinnati, and J. Rogers Flannery, president of the Vanadium Company of Pittsburg. Those who attended the meeting were Bishop Muldoon, honorary president of the Conference; Prof. David A. McCabe, of Princeton, president; John A. Voll, president of the Glass Bottle Blowers' Association of the United States and Canada, vice-president; Mr. Du Brul, F. P. Kenkel, K. S. G., director of the central bureau of the Central Verein, vice-president, and the Rev. R. A. McGowan, secretary-treasurer.

THE POPE'S LETTER IN FULL

Washington, June 7.—Following is the official translation of the letter addressed by Cardinal Gasparri to Archbishop Hanna, chairman of the Administrative Committee of the National Catholic Welfare Conference, acknowledging receipt by Pope Pius XI. of the annual report of Committee:

"The Vatican, Feb. 20, 1924. Holiness. Secretariate of State of His Holiness. N. 28958.

"To the Most Reverend Edward Hanna, Archbishop of San Francisco.

"It is particularly pleasing to me to inform Your Grace that the Holy Father has with special interest and with lively satisfaction taken cognizance of the extended report of the work accomplished by the Administrative Committee of the National Catholic Welfare Conference.

"This well deserving Association, which appeared at a critical moment, was received from the very beginning with enthusiasm by the Bishops of the United States, and today after a few years of strenuous labor, has already grown into a large and vigorous tree and carries on its many various and beneficent activities in the very body of society, with the approval of the August Pontiff. Who takes pleasure in having conveyed through me to Your Grace and through you to the Right Reverend Bishops of the Administrative Committee and to the entire Conference, this His word of fatherly encouragement.

"And it is indeed necessary that, while all the forms of individual, family and social life are continually deteriorating by contact with a new paganism, the champions of Catholic Doctrine and in the first place the Bishops whom the Holy Ghost has placed to rule the Church of God, should unite their forces and their resources in a close cooperation of aims to the end that they may bring about with the grace of God and the generous aid of all the good, the triumph of the Kingdom of Jesus Christ in every heart, in every family, in every city.

"And if the American Episcopate by means of the N. C. W. C. has procured such great benefits in so short a space of time, in the various branches of the Christian apostolate it may well be hoped that much more may grow out of it in the future securing particularly an ever increasing development of the Home and Foreign Missions, the defense of freedom of education, an ever increasing activity of Catholic schools in which shall be formed fervent Christians and the best of citizens. At the same time the Episcopate shall be solicitous with an ever growing zeal for the spread of Catholic truth through the daily and periodical press; for the beneficent influence of the church on social life, maintaining cordial relations with the Government favoring the harmonious cooperation of the classes, the application of the principles of justice and charity, the increase of Catholic societies and the proper direction of their activities.

"The enlightened and untiring zeal of the American Episcopate, its devoted and affectionate attachment to this Supreme chair of truth as well as the generous eagerness with which the faithful welcome the suggestions and plans of their respective shepherds give to the Holy Father a sure guarantee that the most abundant fruits of good shall be obtained.

"To confirm these tokens of Heaven's choicest favors, His Holiness from his heart imparts to Your Grace and to each Bishop of the N. C. W. C. the Apostolic Benediction.

"With sentiments of especial, sincere regard I have the pleasure of being.

"Your Grace's Servant,
"PETER, CARDINAL GASPARRI."

WEEKLY CALENDAR

Sunday, June 22.—St. Paulinus of Nola, was one of the foremost men of his time. He withdrew into Spain, distributed his great wealth and was ordained to the priesthood. When the Vandals made a descent upon Campania the Saint, then Bishop of Nola, devoted all he had to redeeming his people from slavery. Finally he offered himself in place of the son of a poor widow, was accepted, and worked as a gardener. When the Vandal King learned of this he set the Saint free together with his townspeople. The Saint died in 431.

Monday, June 23.—St. Etheldreda, Abbess, came of a family distinguished for virtue, her mother and three sisters being numbered among the Saints. Compelled to marry Tonbert, a tributary to the King of the Merians, she lived with him for three years as a virgin. After his death she was forced into a second marriage with Egrid, King of Northumbria. At his court she lived the life of an ascetic rather than a Queen and observed a scrupulous regularity of discipline. Later, she retired with her husband's consent to Coldingham Abbey. She founded an Abbey at Ely which she governed. She died in 879.

Tuesday, June 24.—St. John the Baptist. It was the office of St. John to prepare the way for Christ and before he was born into the

world he began to live for the incarnate God. With the Baptism by St. John, Christ began His penance for the sins of His people and St. John saw the Holy Ghost descend in bodily form upon Him. Then the Saint's work was done. He had but to point his own disciples to the Lamb, he had but to decrease as Christ increased.

Wednesday, June 25.—St. Prosper of Aquitaine, was born in the year 409. His works show that in his youth he had happily applied himself to all the branches both of secular and sacred learning. St. Leo the Great invited St. Prosper to Rome and made him his secretary. The date of his death is uncertain but it is known that he was alive in 463.

Thursday, June 26.—Sts. John and Paul, Martyrs. These two Saints were both officers in the army under Julian the Apostate. They received the crown of martyrdom about the year 362.

Friday, June 27.—St. Ladislav, King, was the son of Bela, King of Hungary. Compelled against his own inclination to ascend the throne, he restored the good laws and discipline which St. Stephen had established. He died in 1095.

Saturday, June 28.—St. Ireneus, Bishop, Martyr, was born about the year 120. He was chosen Bishop of Lyons and by his preaching in a short time converted almost that entire country to the Faith. He wrote several works against heresy. About the year 202 he suffered martyrdom under the Emperor Severus.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE GREAT LEVER

By Rev. Geo. Daly, C. S. S. R.

Of all the means the Christian has at his disposal to forward the great cause of Catholic Missions, there is none more pleasing to God, more useful to the soul and more beneficial to the propagation and conservation of the Faith than prayer.

Prayer is the great lever that moves the powers of God's infinite mercy. It is, by the explicit will of Jesus Christ, one of the basic laws of the supernatural order. We would compare it to the great law of gravitation that directs and controls the forces of nature. We must reckon with prayer and the place it holds in the economy of Christ's Redemption as we do with that fundamental law in the order of nature. God has willed it so. The Royal prophet calls prayer the "will of the lips;" for with it man bends, as it were, the will of God to the accomplishment of His supernatural designs on the human race. But nowhere does the necessity of this law draw itself more to our attention than in the mission field.

MAN NEEDS GOD'S GRACE

The work of man's eternal salvation is of the supernatural order. He needs the grace of God. We may indeed plough the ground and sow the seed, but it is to God to give it growth. We may give to the missions our financial aid, send out missionaries, open schools, build hospitals, circulate Catholic literature, preach by the highways and byways, multiply our energies, yet in the last God, on the divine grace of God, on the divine help to the individual soul. And that help is above all the fruit of prayer. Does not Christ himself teach us this lesson when He asks in His divine form of prayer to pray that the "Kingdom of God may come." The coming of His divine reign on earth is, therefore bound up with the prayer we are to make to Our Father Who is in heaven.

VOCATIONS CONTINGENT ON PRAYER

Moreover, the missionary vocation is also the result of prayer. In the eyes of the Master the harvest is always plentiful, but waiting for the belated harvesters. When will the Father send His authoritative messengers into the field? When will He pray to Him to do so. "Pray ye therefore the Lord of the Harvest." Missionary vocations are, therefore, contingent upon our prayers.

Who does not see how prayer is the great lever God has placed in our hands for the promotion of missionary endeavors. These mysterious relations that exist between prayer and the Extension of Christ's Church on earth should invite every Christian to become a partner with God in the greatest of all works, the salvation of mankind.

This means is in the hands of every Catholic. We may be poor and have no money to offer for Church Extension; it may be not given to us to offer our life to the service of this greatest of all causes; but we all can pray, and prayer is the greatest factor of all, the greatest contribution we can offer.

TRUE CATHOLICITY

The prayer for the Extension of God's Kingdom on earth goes straight to the heart of our Heavenly Father. For it is disinterested and inspired by our filial love for Him. Never are we more worthy of our beautiful title of Catholic than when on our bended knees we pray for the prosperity and progress of Catholic missionary undertakings. With this prayer our heart expands and becomes as "Catholic" as the cause for which we pray.

Let our prayers, like the voice of many waters, go forth each day and refresh the heroic priests,

brothers and nuns who are now struggling at home and abroad to extend the Kingdom of Christ throughout the world.

The Catholic Church Extension Society will be at its best when the offerings of every Catholic in Canada will be accompanied and sustained by his daily prayers. We need a crusade of prayers if we wish to see Mother Church extend her dominion from sea to sea.

CORDIAL THANKS

Basilian Fathers, Mundare, Alta.

May 22, 1924.
Right Rev. J. Blair, D. D., President of the Catholic Church Extension Society, Toronto.

Rev. and Dear Father:
Find enclosed cards of acquitted Mass intentions. At the same time I beg to acknowledge the receipt of cheques Nos. 6106 and 6119. Please accept my cordial thanks for these and kind remembrance of our novitiate. Hoping for your future favor, I am,

Respectfully yours in Xto.,
REV. N. KRZYKOWSKI,
I. S. B. M.

PRAY FOR THEIR BENEFACTORS

Ituna, June 2, 1924.

Right Rev. Mgr. J. J. Blair, President Catholic Church Extension Society, Toronto.

Rev. and Dear Father:
Please find enclosed returns for acquitted Mass intentions, which were sent on May 15th. I beg your Reverence to accept my most sincere thanks for the favor. Every day I and the Fathers pray for you and for the Church Extension Society that He may bless you abundantly.

Yours gratefully,
A. DELAERE, C. S. S. R.

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BIRTH CONTROL AND POVERTY

London, May 31.—It is a fallacy to say that the world is overpopulated, declares Dr. Halliday Sutherland, who is fighting the birth-control movement. Cities are over-crowded, he admits, but the cities are but part of an empty Empire.

Dr. Sutherland is one of the parties to the famous birth-control case which will be heard in the House of Lords in a few weeks—aftermath of a libel suit brought by Dr. Marie Stopes, a leader of the birth-control movement in England. He says that artificial birth-control is not the remedy for poverty, for the high birth rate is not the cause of poverty.

"It is the immutable law of nature," he said in a Glasgow address this week, "that when a species or a population is oppressed under straitened conditions, the birth rate rises.

"It is nature's method of making good the leakage from an excessive death rate."

The campaign in favor of artificial birth control was a national danger, declared Dr. Sutherland. If the moral law in this matter was to be set aside, why should property or life be respected? If one Commandment was to be taken away, why not take away another? The wildest communist was doing less to sow the seeds of revolution than were the Hedonists.

BURSES

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